

The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlement Point of View.

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Angel-Court.

In Angel-Court the sunless air
Grows faint and sick; to left and right
The cowering houses shrink from sight,
Huddling and hopeless, eyeless, bare.

Misnamed you say? For surely rare
Must be the angel-shapes that light
In Angel-Court!

Nay!—the Eternities are there.
Death at the doorway stands to smite;
Life in its garrets leaps to light;
And Love has climbed that crumbling stair
In Angel-Court!

—Dobson's Miscellanies (Dodd, Mead).

EVILS AND REMEDIES OF OUR INDUSTRIAL SYSTEM.

DISCUSSED BY PROF. JOHN H. GRAY, NORTHWESTERN UNIVERSITY.

The large and influential Co-operative Class of the First Congregational Church in Evanston, Ill., has devoted its sessions this winter to discussing the application of Christian ethics to the most urgent present day issues. As it is largely composed of employers in the forefront of industrial struggles, the rights and wrongs between employers and employes have received the most marked emphasis. Prof. John H. Gray, of the department of political economy in Northwestern University discussed "What are the most glaring evils of the present social and industrial system and what the remedies in sight?" The somewhat imperfect report of his wholly conversational talk in the Evanston Press provoked such widespread interest that with his permission we reproduce it in our columns. Prof. Gray's recent investigation of the industrial situation in England for the United States Department of Labor lends special significance to his treatment of this topic. The article which follows his is by another expert observer.

PROF. GRAY'S ADDRESS.

"The most hopeful remedies in sight, said the speaker, are collective bargaining and labor unions. With all their murders and violence, of which all good citizens heartily disapprove, the unions still have more good than bad in them. The labor interests are not striking simply for wages—they are striking for life. The labor unions in Chicago, said Prof. Gray in reply to

a question, are the worst in the world, but even they are beginning to learn that violence and lawlessness defeat their own aims.

THE HEART OF THE LABOR QUESTION.

The heart of the labor question is that, under the modern competitive system, with the great development of machinery, the endless and almost universal combination and ownership of capital, and the tremendous concentration and ownership of wealth, the trade unionists do not get a share of the products corresponding to their contribution toward the production of them. And until they get such a share and believe that they are getting it, there will be social unrest and agitation, and the interests of the community require that there should be such agitation. This is the heart of the question of the organization of labor, it is the very essence of the question why the masses of workingmen do not come near the church. The working man does not respect, and it is undesirable that he should respect, any religious system or any ecclesiastical organization which does not seem to him to be seriously concerned with eternal, old-fashioned, simple justice.

THE REAL LABOR QUESTION.

All of the economic discussions in the Co-operative class, whatever the nominal subject and whatever the language of the texts, have come back to one and the same point, a point which, however concealed and disguised heretofore, is bound to come to the front and must be wrestled with fairly and squarely by our children. It must be wrestled with as it never has been before, by us, or our children will have no opportunity to wrestle with so mild and peaceful a question as this. We have heard endless quibbling in the attempt to refute the proposition that the rich are growing richer and the poor poorer. As an intellectual speculation that is an interesting problem. As an issue of practical importance it does not exist. Another phase of the same thing is, that with the increase of wealth and prosperity wages have increased, and a large part of the population has assumed that if you can prove that wages have increased in the last generation, you have done what ought forever to silence the labor agitator and the workingman

in general. Now it is not an unimportant question as to whether the statement that wages, nominal and real, have increased in the last generation is true or not, but the bearing of that question on the dissatisfaction of the laboring element and on the demands of labor organizations is just about the same as that of the question of how many angels can dance on the point of a needle.

If I were a laboring man and my employer attempted to convince me that my wages had increased every year for decades, that would have absolutely no influence on the demands that I should consider myself entitled in justice to make upon him. No laboring man concerns himself primarily or chiefly any longer with these questions. What he ought to ask, and what he does ask and what he will continue to ask until there is some degree of simple justice accorded him, is, whether or not he gets a share of the good things produced by human effort corresponding, that is, proportional, to his contribution toward that production. This is the gist of the whole matter; it is an ethical question connecting itself closely with economic facts and conditions.

PROSPERITY REACHES THE LABORER SLOWLY.

The speaker named two phases of the injustice of the present industrial organization that seemed to him to go farther than anything else to make the laboring man dissatisfied, hostile to the present organization of society, hostile to the church. The laboring man realizes a good deal more than we do that, having been shut out from training and opportunity such as we have enjoyed, the burden of initiative and the moral obligation to bring in eternal justice in governmental and society affairs rest first, foremost and chiefly on some other than the wage earner. He observes that in this country, rich beyond all others, possessed of an economic productive power beyond the greatest dreams of a generation ago, such economic pressure is brought to bear on him as to deprive his children of that degree of schooling and education which would give them a fair chance in life. In the city of Leicester, England, many young children were burned to death, largely at open fires, in 1899, because their mothers were, for the most part, out working and they were left in the care of other small children. The average length of life in Massachusetts, where the conditions are far better than in most of the other states, is as follows: Farmers, 65 years; craftsmen, 50.8 years; factory workers, 36.3 years. The infant mortality in England is as follows: Higher classes, 1 death to 4½ births;

middle classes, 1 death to 2½ births; laboring classes, 1 death to 2 births. The workman is under the stern necessity of putting his children to earning something at the age when they ought to be in school if they are to have a fair chance in life with the other classes of society. He finds the state organized and the most prominent church members, if not the church as an organization, endorsing a system by which those children are permitted to go into the mine, the factory and the workshop, and are deliberately used as a means of cutting down his own wages. Having been deprived of their natural birthright in this free land, namely, such an education as would enable them to compete on equal terms with the other classes, they are driven so hard and are subject to such long and exacting labor as to break them in health, and to make it highly improbable that they will ever be able to maintain even as high a position in life as their parents. Then what does it avail to talk about the land of the free? What does it avail to talk about the great prosperity, which is unquestioned, to a man who sees his own children ground down in mind, body and soul? And more than a quarter of a million of little children are thus ground down in factories, mines and workshops of this country today. Does he rejoice in the prosperity? No, he rankles with the sense of injustice, and by his vigorous opposition he does society a service.

INJUSTICE OF MACHINERY TO LABOR.

If you ask the average non-laboring man, and especially the employer of labor, the effect of consolidating companies and improving the organization of industry or introducing new machines using that term in the widest sense, he will tell you that these improvements mean greater employment of labor, will denounce the opposition of the laborer to such changes, and clearly intimate that the laborer in protesting is not only marvelously stupid but hopelessly brutal and depraved. Yet the merest tyro of labor unionists, although he may be unable to read, knows that what the employer says in regard to increasing the demand for labor may be entirely true and yet have no bearing whatever on the case toward which it is directed. The fact is that the laborers are not opposed to machinery or even to the organization of trusts, although they frequently strike on account of the introduction of a machine, and but a few years ago frequently burnt and smashed the machine itself. What they are opposed to is any change which throws them out of their jobs and is likely to prevent them ever getting on their

feet economically again, no matter how many people the change may give employment to in the future or how much wealth it may enable the world to produce for somebody else. The whole objection of the labor union, whatever may be said of it in the past, is today directed not toward preventing improvements in the organization of industry or in the character of the machines used, but by means of collective bargaining to insist first, last and all the time that the laborer shall get some share in this genuine progress of the world, namely, the increased power of producing commodities.

MACHINERY THROWS MEN OUT OF WORK.

Take, for instance, the turning of all of our horse railroads into so-called trolley lines. It has, beyond doubt, required more men to run the street railway systems than were required before. It has enabled a lot of young fellows, supple, keen, alert, to find jobs on the street railways that could not have found them in the earlier period. It has just as certainly and inevitably thrown many of the middle-aged men who drove the horses, out of employment, and enabled the companies to get rid of them without compensation, and in a multitude of cases permanently destroyed the income of these men.

This type of case is one of the great causes of the discontent of the laboring man and of his feeling that with all the boasted progress of the world, a progress in economic production almost beyond description, it has been for the benefit of others and not for him. Such are some of the fruits of an age of machinery and of an almost unlimited power of producing commodities. The laborer is entirely right when he insists that whenever he is thrown out of his job in such a case in order that by improved methods of machinery the world may produce more commodities, the world has gained at his expense; and, while the laborer is not less patriotic or less altruistic than the rest of the world, he objects to paying all of the fare for the rest of the world to ride to the picnic and having no opportunity to attend the picnic himself. The economist Mill was not wide of the mark when he suggested that it was questionable whether all the improved methods of production and introduction of complex machinery had lightened the day's toil of a single workman, and remarked that it was much more likely that it enabled a part of the population to live in very much greater luxury at the same time that it enabled a very much larger total population to exist. It is coming to be a well recognized maxim that in an age of rapid im-

provement in machinery, so long as society permits that machinery to throw large masses of men out of employment, the great gain in productive power is made at the expense of, and not to the benefit of, the man thrown out of employment.

It is further coming to be recognized, first, that it is entirely unjust that this burden should be put upon the laboring population, and, next, that it is impossible in an age of universal adult male suffrage, a free press and free speech, to put it there much longer.

OUR APPALLING INDUSTRIAL ACCIDENTS.

This is one phase of the injustice of the existing industrial organization. The other phase is an appalling thing that ought to make every American hang his head in shame and look up with admiration toward the most tyrannous, medieval and class-ridden government in western Europe. That is, that the citizens of this great republic are the only people in the world, commonly referred to as civilized people, that have made no considerable compulsory rules, regulations and statutes for compensating workmen for industrial accidents. We have made no adequate provision either legally or voluntarily for meeting what is probably the most tremendous evil and the most appalling hardship in the industrial world of the twentieth century, and in that particular we stand absolutely alone. We are notoriously reckless of human life, more so than any other civilized or semi-civilized nation.

The enormous loss of life which comes from this recklessness is perhaps the price we pay for the prosperity of which we hear so much, day in and day out; but, unfortunately, one class of society pays the price and another class enjoys the prosperity. In round numbers, there were as many people killed on the American railroads during the Boer war as were lost by the British army in South Africa, including those who died of disease as well as in battle.

ACCIDENTS BEYOND CONTROL OF VICTIMS.

There may be some question as to whether or not the increasing complexity of machinery in general increases the rate of accidents. There can be no question, however, to a keen observer, that the growing intricacy of modern machinery increases enormously the number of accidents entirely beyond the control of those who suffer from such accidents. Virtually all of continental Europe, years ago recognized this fact, and provided compensation for such cases under the name of insurance. England has finally, within the last two years, come to a complete revision of the law, providing

under the name of employers' liability that the industry, and not the poor workingman, shall bear the burden of the unavoidable accidents of mechanical industry.

Under the English common law the employer was held responsible for accidents resulting directly from his fault or the fault of his agents whose orders the injured person was in duty bound to follow. In the day when there was no machinery this was a reasonably adequate provision, for it put the burden of the employer's faults on himself when the fault could be proved, and it placed on the workingman the burdens of any accidents caused by his own fault or by the fault of his fellow employe, as well as all accidents in fact due to the fault of the employer but beyond legal proof. Under the system of hand labor it was perfectly easy in the great majority of cases to tell to whose fault an accident was due. But when many workingmen in the midst of complex machinery work together, vast numbers of accidents happen which are in fact not the fault of any individual. Where they are the fault of some individual, it is usually impossible to prove the case, while the attempt to apply the fellow servant rule falls but little short of idiocy, although that is the rule which with few exceptions prevails in America today.

The theory that a workingman takes the risks of negligence, carelessness and incompetence on the part of his fellow servants under a system of machinery production, is foolish. It turns on the arch fallacy, to a large extent still current in the great republic but long since rejected and despised by the effete monarchies of the old world, great and small, that, in proportion to the disagreeableness and dangerousness of the work, wages will be high and that one has a compensation for the risk in the wages paid. Every important European nation except Great Britain, which has solved the problem in another way, has come fairly and squarely to base its state action on the theory that personal accidents in the industrial army are so far not due to the fault of employes, as to make it the duty of the state to provide compensation just as fully and just as completely for accidents and deaths as the United States government undertakes to provide compensation for life disaster to the members of her military force. Each is considered, save by us, to be a necessary concomitant to national life and human progress.

These burdens fall naturally and necessarily in the first instance on the workmen, but they are incurred for the sake of human progress

and the whole community. Every consideration of justice and fair play requires that society as a whole, which gets the benefit of this progress, should relieve the working classes of these burdens by paying compensation for deaths and injuries thereby incurred.

Who is Responsible for Limiting Output in England?

BY AN EXPERT OBSERVER OF ECONOMIC CONDITIONS.

The question as to whether or not trade unions limit output is assuming a considerable importance in these days. The London Times in its issue of November 18, 1901, began a series of articles, or, rather, attacks upon the unions for this alleged offense. The Times' articles and editorials were so biased as to be practically worthless, but the discussion got into the magazines, the Economic Journal and the Contemporary Review, the Engineering Review and others. So important has the subject appeared that the United States Department of Labor has an investigation on foot, and sent Prof. John H. Gray of the Northwestern University at Evanston, Illinois, to England to look into it. Another agent has been sent to Belgium, one to France, another to Germany. In the United States Prof. John R. Commons will look after New York and have general supervision of the work, while special agents of the department gather information in New England and in the Middle West.

There may be a few instances where unions, by limiting the day's work, restrict the output; there have been instances where directors of combinations have voted to restrict output. But in all the articles so far published there does not seem to be anything said about union men that is not just as true of non-union men. That laboring men, whether organized into unions or not, will do just as little work as possible for just as much pay as possible is no less true than that their employers will sell just as little of labor's products for just as much money as they can get. That workmen will resort to trickery to evade work is just as true as that paper soles are sometimes put on shoes. But the system of political economy without a glimmer of morality or glimpse of God in it, for which the London Times stands, is more responsible for all this than all things else, even its pet abhorrence—trades unions. If labor is a commodity to be bought and sold for what it will bring, the laborer who can get the most for the least is the highest type

of economic perfection. If English employers have been fooled by having this commodity make a market for more of itself through a tacit understanding to "go easy" so as to make more work for others, it shows that labor understands better than English employers the economic doctrines said employers have been promulgating and paying for ever since Adam Smith. The English capitalist wants nothing so much as market for his wares. If he can not get this because the laborer has marketed his commodity and got too much for too little, apply your "survival of the fittest" fetish to him. He is your superior, off with your hats. The London Times pleads the baby act when it talks of "morality" or immorality in connection with economics. The political economist of England, and the Times is the organ of this school, apotheosizes selfishness. "To buy in the cheapest and sell in the dearest market" is the maxim of trade and commerce. The price of a thing "is what you can get for it," absolutely without regard to quality. "No friendship in business," no sentiment in trade. Now to do an honest day's work for an honest day's pay is sentimentalism. It smacks of Jesus, rather than Ricardo. The Times cries like a whipped puppy because the commodity it wants to buy can get so much money for so little of itself that "British industries are threatened." But what a yell would go up from the Times if some one should say "the steel rail manufacturer should give an honest amount of steel, both quantity and quality, for every pound sterling he gets in exchange." No, no, no, the Times would yell; the market price fixes that, and the market price means all you can get, and as to quality, "let the purchaser beware." The "go easy" laborer who restricts his output to make work for others is simply taking all he can get for his commodity and increasing the market for it. A political economy that ignores the humanities, that sneers at the "brotherhood of man," has advocated an "every fellow for himself" and "dog eat dog" philosophy until it has made dogs of us all. This political economy has at last got British industry into a pretty bad fix.

"Of the people, when they rise in mass in behalf of the Union and the liberties of their country, truly may it be said: 'The gates of hell cannot prevail against them.'"—Lincoln.

"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."—Lincoln.

Summon the Wee Battalions.

Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.—Luke xviii, 16.

Out of the lanes and alleys,

Out of the vile purlieu,

Summon the wee battalions,

Pass them in long review.

Grimy and ragged and faded—

Say, if you choose, with a tear:

"These are the ones of His kingdom,

And thus do I keep them here."

Here, where the tenements breed them,

Gather them, gather them in,

Heirs to the kingdom of Heaven,

Bound in the maze of sin.

What have ye done to uplift them,

These whom He loved so well?

Oh, tiny and worn, unkempt and forlorn,

Us of your heritage tell.

The faces, the wee, weary faces,

Old ere their time, so old!

Who from His kingdom tore them,

And into this bondage sold?

Folk of the stately churches,

Here is the baby host,

Heirs to a Father's glory,

Marked with the grim word, "Lost!"

The faces, the old, old faces,

On bodies so wee, so wee,

Whose is the hand that crushed them

And made them the dreg and the lee!

"Suffer the little children"—

Is this the answer we bear?

That they live their lives in the haunts and hives,

The children of dumb despair?

—Alfred J. Waterhouse, in New York Times.

ASSOCIATION OF NEIGHBORHOOD WORKERS, NEW YORK CITY.

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THE CHILD LABOR MOVEMENT IN NEW YORK.

It is not yet a year since Dr. Felix Adler appealed to the Settlements of New York to disclose to the public the child labor conditions in New York and to declare whether Northern criticism of the South in regard to child labor could be complacently indulged in.

The Settlements, through the Association of Neighborhood Workers, responded to Dr. Adler and appointed a committee for the purpose of discovering what steps could be taken to restrict the exploitation of the working children. Robert Hunter was made chairman of the committee and subcommittees were appointed to report on the various phases of child labor.

The investigation, however, was not undertaken until the latter part of August and the form of attack was not determined until October.

One of the plans held tentatively was that an investigation should be instituted by the association and carried to a point which would prove the necessity for a child labor commission appointed by the state. The ultimate aim of this plan, as of all others, was to secure legislation which would more effectively protect the children already within the law and to extend legislation to children now entirely unprotected. After a full consideration of the situation it seemed the wiser plan to work directly and immediately for legislation. This, as it was said, was the psychological moment. A realizing sense of the child labor evil seemed to be sweeping the country. Public apathy, the stumbling block to reform, had shifted for the time to other questions. It was now unmistakably the children's turn. As the legislature was to convene in January, the time for campaign work was extremely limited. It was realized, furthermore, that the committee should be increased so as to include men whose influence would be felt at Albany when the time came for presentation of the bills. An Executive Committee was formed consisting of Felix Adler, George W. Alger, W. H. Baldwin, Jr., S. B. Donnelly, John H. Hammond, Robert Hunter, Florence Kelly, W. H. Maxwell, V. Everett Macy, Thos. H. Mulvy, J. K. Paulding, Charles Sprague Smith, W. Enligh Walling, Lillian D. Wald. Mr. F. S. Hall was secured as secretary and given the administration of the campaign, which consisted in securing not only support for the measure in New York City but throughout the state. A Finance, an Investigation, a Legislative and a Publication Committee were appointed. The most important and difficult piece of work fell to the Committee on Legislation. After numerous meetings of this committee, covering several weeks, three bills were drawn up which presented in rough form what the committee considered at once the most important and possible goal to attain. With the approval of the Executive Committee the most important provisions in the proposed bills stood as follows:

(1) In order to secure a certificate allowing employment in factories and mercantile establishments the parent of a child must file with the Board of Health incontrovertible evidence that such child is actually 14 years of age or upwards. The forms of evidence specified in the bills are: A transcript of the child's birth certificate or of its baptismal certificate or some religious record or passport. In addition

the school record of the child, called for under the present law, must now include a statement of the child's age as entered on the school records. The only evidence of age called for under the present law is the affidavit of the parent.

(2) The existing laws prohibiting the employment of children under 14 years of age in mercantile establishments, and regulating the hours of employment of such children, between the ages of 14 and 16, are extended to cover children employed in or in connection with telegraph, messenger, delivery or other offices, and hotels, restaurants and places of public amusement.

(3) The provision in the existing law is repealed which allows vacation work in factories to children 14 to 16 years of age, who have not had the full schooling required for securing employment throughout the entire year, and the corresponding provision is repealed which allows vacation work to children 12 to 16 years of age in mercantile and other establishments named in (2). This latter repeal, however, applies only to cities of the first and second class.

(4) The employment of children between 14 and 16 years of age more than 9 hours in any one day is prohibited in factories, mercantile and other establishments named in (2). The existing laws place a 10-hour limit, but add as an exception that such children may be employed more than 10 hours in any one day if this is done in order to make a shorter work day of the last day of the week—an exception which makes the laws almost impossible of enforcement.

(5) No child under 12 years of age shall work as a bootblack or street peddler in cities of the first class, and no child 12 to 14 years of age shall so work later than 9 o'clock in the evening. No child under 10 years of age shall work as a newsboy in cities of the first class, and no child 10 to 14 years of age shall so work later than 9 o'clock in the evening.

The enforcement of the factory law remained in the new bill as of old, in the hands of the State Labor Bureau; the enforcement of the mercantile law, extending not only to stores, as heretofore, but to offices, hotels, etc., was placed with the Boards of Health; the street trades bill, relating to peddlers, newsboys and bootblacks, was to be enforced by the Board of Education.

The rough draft of the bills received careful and expert legal revision. The State Labor Bureau, the local Board of Health in New York City and the Superintendent of Public Schools

were consulted and the co-operation of all was secured. The Labor Bureau and the Board of Health had indeed contemplated new legislation and bills of their own on the same lines, but less extensive. The committee's bills were adopted instead, by both.

Before any public step was taken Governor Odell was interviewed and the case the committee had developed was laid before him. He promised his entire support and recommended in his message to the legislature that the child labor bill receive its consideration. The governor's message was the first public announcement that the child labor question had become an issue.

The committee at once began its campaign of education and endorsement of the proposed measure was secured throughout the state. The response was immediate and widespread. Not only individuals but all philanthropic organizations and humane societies, with one notable exception, endorsed the bills. The daily press of New York City also, without exception, generally gave its support.

Strangely the one society that stood conspicuously apart in this humane effort was the Society for the Prevention of Cruelty to Children in New York City, popularly and locally known as the "Gerry Society." This society attacked the street trades bill on the ground that the classes of children under consideration were adequately provided for in the Penal Code, also that the work of these children was not harmful, but on the contrary commendable. It characterized the bill as "vicious" in its attempt to restrict these workers. The sections of the Penal Code referred to have for their object the prevention of cruelty and of pauperizing or immoral influences where children under 16 are concerned. To send a messenger boy under 16 years to a disorderly house is declared to be a misdemeanor, but with this exception it is left to the discretion of the court to decide what is cruel, pauperizing or immoral. The Society for the Prevention of Cruelty to Children is empowered by these sections to make arrests and to take charge of the children after a trial. It cannot be said that the society has shown much appreciation of the modern attitude towards children and their childish needs. It is characteristic that they look upon the child labor movement as "sentimental" and then "vicious." The issue between this society and the Child Labor Committee was clearly drawn. The committee took the stand that mental and physical deterioration resulted to children regularly employed at an early age or for long or at late hours, and they demanded that this

position endorsed by the intelligence of the community be finally expressed in legislation. The opposition was indicated early in the history of the movement, but it was not clearly stated until the time of the second hearing of the bills; that was the hearing before the Senate Committee.

At the present writing the difference in point of view is still unsettled and undetermined by the legislature. The committee has, however, recommended two important amendments to its bill, the first of which it is fair to say the Gerry Society pointed out as a serious omission. This amendment prohibits girls under 16 from selling newspapers on the streets. This concession the committee of course gladly made, but the second amendment which the committee was forced to make, that is, the omission of peddlers from the bill, is a distinct loss. Peddlers are specifically mentioned along with beggars in the Penal Code, but so far as the public has been able to discover these peddlers under 16 have never been dealt with unless their peddling was carried on as a beggar's subterfuge. With these alterations and a few minor ones the committee is in hopes of a speedy passage of their bills.

The investigation into conditions was instituted about the first of September. It covered all kinds and conditions of employment in which children were known or suspected. It extended to children regularly employed and not attending school, children at work before and after school, factory children, children in stores and offices, children delivering goods or messages, to newsboys, bootblacks and peddlers.

Children were found not only at work for the traditional "widowed mother," but in support of fathers and brothers, and indeed of relatives of all denominations. On the other hand, children were found at work early and late throughout the day or after and before school whose fathers were earning wages sufficient to maintain the family in the necessities of life. Some of these children were at work to satisfy some paltry family ambition—a child's schooling was sacrificed to possess an article of furniture. But the widowed mother and family sustenance plea made in extenuation of child labor by such apologists as the "Gerry Society" was not disproved so much by the cases of so-called "family greed" as by the cases of poverty. The discovery of little boys and girls' futile attempts to support a family or to support themselves were the tragedies the investigation unearthed and should relegate for all time the plea of the apologists to the region of out-of-date theories.

The average earnings of 250 newsboys did not reach \$1.50 a week. The demoralization, the reversion of a good order which results from adult dependence on little children was constantly demonstrated. "My mother can't say nothin' to me. Me and my brother, we pays the rent," a child of ten observes. Children as young and younger are told they cannot return home until they have made enough on the street to pay—the bread and beer bill, for instance.

The Commissioner of Charities of New York said in this connection:

"The objection that is offered most frequently, and perhaps with most effect, to further restriction of child labor, is the alleged fact that in a great many instances the earnings of these little children are needed to supplement the incomes of widows, of families in which the husband and wage-earner may be either temporarily or permanently or partially disabled, and that without the small addition which the earnings of these little boys and girls can bring in, there would be suffering and distress. It would be easy, I think, to overestimate the extent to which that is true.

. . . So we should not admit that that side is more serious than it is, but do let us cheerfully, frankly, gladly add that there would be many cases in which the proposed legislation (for the restriction of child labor) would deprive many families of earnings from their children, and that we propose ourselves to step into the breach and provide that relief in good hard cash that passes in the market. . . . If larger means are necessary to support these children so that they need not depend on their own labor, by all means let us put up the money and not push the children for a part of their support before the time when they should naturally furnish a part of their support. . . . In the long run it is never cheap to be cruel or hard. It is never wise to drive a hard bargain with childhood."

If the child labor movement in New York is the occasion for this new attitude towards the children of the poor it has marked an epoch in social progress. This contribution to the future is perhaps even of greater import than the immediate passage of the bills now before the legislature.

HELEN MAROT.

New York, 17th March.

"I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence."—Lincoln.

THE TENEMENT HOUSE LAW AND ITS REVISION.

The tenement house agitation continued during the past month has furnished one more illustration of the fact that "all of the people can not be fooled all of the time." Through the diligence and activity of Commissioner DeForest and of his deputy, Laurence Veiller, helped and urged on by the settlements of the city and the press of all parties and all kinds, our legislators have been brought to realize at last that the people can not be fooled any longer and that their attacks on the present DeForest tenement house law are absolutely opposed to the public sentiment of the community and dangerous to their own tenure of office. And so the various bills which have been introduced at Albany at the instance of well-organized and perhaps unscrupulous building interests in Brooklyn, with the plausible pretext of merely seeking to reanimate the building trade in that borough, which, it was claimed, had been brought to its present well-nigh lifeless state as a direct result of the too stringent provisions of the DeForest law, have some of them, like the notorious, so-called, "Marshall Bill," been abandoned to their fate even by those who had originally stood sponsors for them, or they are of such a preposterous character that their serious consideration by the legislature seems now to be an impossibility.

For some time, however, the people in Brooklyn did not seem to perceive the real danger to themselves lurking in these bills; they lost sight of the fact that just before the passage of the DeForest law plans for very many new houses were filed in order that the speculative builder might thus avail himself of the quicker profits possible under the old law, and of the fact that to this over-building and to the great increase in the cost of building materials since that time, the present condition of the building trade in Brooklyn was due, rather than to the more expensive methods of construction required by the DeForest law. Not having had the terrible experience of Manhattan previous to the passage of the DeForest law, they were slow to realize the possibility of similar conditions ever confronting them should that law be rendered largely nugatory; and so, through a systematic perversion of the facts and a happy inexperience, the Borough of Brooklyn for a while bid fair to furnish the spectacle of "some of the people who can be fooled all of the time."

Although Senator Marshall has disclaimed

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personal responsibility for the bill which he introduced at the request of his constituents and has refused to move its consideration in the Senate Cities Committee, of which he is a member, the fight has centered around it. This is due principally to the fact that the other bills subsequently introduced are but poor imitations of this one which shows the advocates of a revision of the law in their true light, and because it is the one which is the result of careful and protracted study on the part of those who have been seeking the best method to most effectually emasculate the DeForest law. The true character of this bill may be gathered from the fact that it proposes to change the definition of a tenement house so as to exempt from all supervision by the Tenement House Department all buildings which contain less than five families. Thus at one stroke it repeals all the tenement house legislation affecting four-family dwellings which has been in force since 1867, together with all the tenement house laws passed since 1887 affecting three-family dwellings. As to new buildings, the Marshall Bill proposes to permit the erection of four-story tenements containing as many as sixteen families without the present provisions for fire-proof construction of stairways, halls and cellars and the former foul and unhealthy, unventilated air-shaft is restored to its pristine glory. Similarly, as to old buildings, the bill proposes "to leave them as they are and repeals nearly every section of the law which requires any alteration in an old house that costs money." Old buildings may cover the entire lot, leaving no space available for light and air, and making possible the continuance of the dark, interior bed-rooms and the unmentionable conditions of the sink and privy vault.

The opposition to this bill and those of a similar nature which followed it has become so strong, and the support given to Commissioner DeForest has been so pronounced that it is now felt that no bill except the one drawn up by the commissioner himself and lately introduced by Senator Marshall and Assemblyman Agnew, will by any possibility receive the approval of the Cities Committees or the support of the legislature.

This bill is not in any sense a compromise measure, for Mr. DeForest must surely feel that in his fight for them all of the people are now solidly with him. It is the result of careful investigation and accurate knowledge of actual conditions gathered by experts and has for its sole object the bettering of the condi-

tion of the tenement house dweller, being a solace to the tenement house builder only in so far as, without danger to the health, comfort and safety of the community, it will promote the building of the small Brooklyn type of house—the three and four-story, front-to-rear tenement, with two families to a floor. In these houses, which are usually built on the regular twenty-five-foot city lot, as in three-story frame houses in the outlying districts of the city, the required size of the courtyard has been reduced somewhat from that considered necessary in the larger tenements prevailing in Manhattan and the strict fire-proof provisions of the present law are also to a degree relaxed. In advocating these changes Mr. DeForest has no doubt felt, as did the Tenement House Commission, when too late to remedy the defect, and as all have felt who have personally examined the fundamental differences between the situation as it is in Manhattan and as it is in Brooklyn, both as it exists now and as it will remain for very many years, that the present law has a real tendency to restrict the building of smaller houses and that this is a serious detriment to the community at large.

It will no doubt result, therefore, that the bill drawn up by the commissioner and approved of by Governor Odell and Mayor Low, as well as by nearly all those who have been working for the defeat of the other tenement house bills, will make it possible for the builders to build the "Brooklyn type" of tenement at some profit to themselves; and whether these builders be "skin builders" or otherwise is beside the question, if, while seeking a profit, legitimate or otherwise, to themselves, they are then the means of housing a considerable portion of our population in small dwellings, and provided these small dwellings shall remain, as now proposed, under the direct supervision of the Tenement House Department.

PAUL KENNADAY.

Greenwich House.

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphans—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."—Lincoln.

"It is no pleasure to me to triumph over any one."—Lincoln.

The Eighth Ward Settlement, Philadelphia.

FRANCES R. BARTHOLOMEW, HEAD RESIDENT.

The Eighth Ward Settlement began its existence about seven years ago in an architecturally crooked little house at the corner of a morally crooked little street and was the result of a desire on the part of one of Philadelphia's good citizens to better the sanitary and social conditions of the particular district it took for its own.

This district extends north and south from Walnut street to Spruce street, and east and west from Eighth street to Twelfth street, and is one of the most degraded in the city, having for its main population negroes of the lowest type. The alleys which go to make up this section hide themselves around unsuspected corners or dodge the larger thoroughfares in such a manner that the passer-by might never be aware of their existence. Yet there they are, their inhabitants living their lives in their own world quite as oblivious of Quality avenue as Quality avenue is of them.

In the early days of the House there were no residents—save the rats and the ghost of Granny Hall, well known to the colored neighbors, and justly feared by them, for Granny had been a good woman and had come from shadowland to denounce the wild orgies of those who lived in the house immediately after her death.

The first work of the settlement was the improvement of sanitary conditions. This was accomplished by persistent pressure brought to bear upon careless city officials and indifferent landlords, and by the organizing of a broom brigade consisting of a dozen boys who, headed by their indefatigable leader and armed with "Sago" brooms, went three times each week into all the alleys too small to allow the entrance of a horse and wagon and consequently neglected by the city. The improvement in sanitary conditions is marked. Electric lighting has succeeded darkness, asphalt has replaced the dirt or cobble stones of the small streets, underground drainage has taken the place of surface drainage, and the houses as well as the streets are kept in better repair for the neighbors report all defects to the "board of health lady," as she is called, and she rests not until the responsible person is found and made to fulfill his or her responsibilities. Cooking and sewing classes for both girls and boys were then started, and finally a resident was procured who took the position of head worker. This immediately gave the House a new tone and made possible more and

better neighborhood visiting. A kindergarten was added with a kindergartner in residence; other classes in basket weaving, hammock making, etc., were developed, and a branch of the Theodore Starr Savings Bank was opened. Later on, during the early summer, baths were opened and well patronized, for in spite of traditions to the contrary we find that the colored person's standard of bodily cleanliness compares very favorably indeed with those of other races. We must confess that his zeal is apt to slacken during cold weather, but even then he goes ahead of our little Jewish friend who remarked as she undressed her small sisters that "of course they would not have any more that season, but she did want to give them one bath to freshen up their blood before winter set in."

As time went on the need for a new and larger building became very evident, and in the spring of 1900 the settlement family moved into temporary quarters across the street, while the old house and the adjoining property were torn down to make a site for the new house. This was ready for use in the early fall, and during the following winter new clubs were started and the settlement influence was extended to a considerable degree.

A laundry with stationary tubs and filtered water is one feature of the new house which always has been much appreciated by the neighbors who earn their living by washing and ironing and do so under hardest conditions.

During the past year we have reached out in many ways, endeavoring always to develop along industrial lines, but numbering among our successes some social ventures such as our Women's Club and our dancing class for older girls and boys. We hope for better things in the future, as all settlements do—better new things and old things made better—but this brief sketch gives the external history of our settlement to the present time, and, like all external history, is not the true history at all! For true history is eternal and consists not of deeds but of the cause of deeds, the struggles, the hopes, the failures, the little triumphs and the solving of problems. And in sharing its life with the colored people, our settlement has its unique problem, for it deals not with a race that is intellectually hungry, but with a race at the sensation stage of its evolution, and the treatment demanded is very different.

But we talk too much of problems. Like family skeletons they should be kept in closets.

The way to live and to work is with a song in one's heart, and the way to keep the song in one's heart is to feel underneath the ripple of each day's circumstances the deep, strong undercurrent of an eternal purpose that sees and is finding its goal.

GERTRUDE HOUSE. A Kindergarten Home.

During the French Revolution the Swiss reformer Pestalozzi wrote a village romance by means of which he attempted to point out to the common people that women were the first educators, and that every mother should be able to educate her own children to a certain extent. He named the ideal mother of his story Gertrude, after the holy and worthy St. Gertrude, of Catholic history. This romance was called "Leahard and Gertrude," and the story is an account of the detailed efforts of Gertrude to make over a degenerate village, so that her own children might be provided with the right social environment. The great contribution which Pestalozzi made, therefore, to nineteenth century education was that of honoring women as the teachers of the young. We can scarcely imagine society to-day without the schoolma'am, and yet she is quite a recent development in the order of evolution. The assertion was made by Pestalozzi that given a mother and children, every house may be a true school, and the ordinary surrounding of a simple living room may be the text for a liberal education. School and teaching have, in the last decades, become far more formal than homelike, and teachers have only too often driven to other than motherliness. The kindergarten work pushes the ideals of Pestalozzi still further, and would have all little children, even those under school age, play and work with women who are motherly and educational, even if it is necessary to take the children out of their own homes, until that happy generation of educational mothers arrives. The training of kindergartners as home-makers as well as teachers has been the peculiar experiment of Gertrude House, which takes its name from Pestalozzi's ideal woman. The house was founded in 1894 by the Chicago Kindergarten Institute, for the home accommodation of its students. Life in the house is somewhat as follows: Teachers and students live together as a family; surroundings and life are simple and unpretentious; some household duties are shared in common, such as the following: Once daily either setting a table, serving same, or assisting either in the washing or drying of silver, glasses, china, etc.

The groups assigned to these duties are changed every two weeks, which occupy twenty minutes to half an hour daily. Each duty is light, but, as it causes great discomfort to many if left undone, or if illy done, it teaches the importance of being faithful and responsible in small matters, gives the student a definite idea of the relation of the individual to the whole and the whole to the individual, and adds materially to her equipment as a practical kindergartner or as a social settler.

The members have a share in government through fortnightly house-meetings, where solutions are offered by the students themselves of their own social and domestic problems, and where ideals of home-making and daily living are discussed, to be followed by the daily effort to apply the same and test their practicability. This leads to a sense of individual responsibility on the part of the student, gives her an opportunity to solve actual problems, and tends toward a broad-minded judgment of people and affairs.

This life in the House, combined with the class work of the Institute, not only educates young women as kindergartners and home-keepers, but furnishes them with the best kind of a basis for other lines of educational work, for home and foreign missionary work and for social settlement work. From twenty-five to thirty of the students have been resident workers at the following settlements: Chicago Commons, Helen Heath, Northwestern University, Clybourn Avenue, University of Chicago, Willard Settlement, Eli Bates House, Gad's Hill and Maxwell Street, all of Chicago; Hiram House, Cleveland; Franklin Street Settlement, Detroit, and Neighborhood House, Rivington street, New York City.

The family has grown, like the house itself, from year to year, and the testimony of parents, as well as of students, has encouraged the directors of the Institute to feel that it is no longer an experiment.

Gertrude House has now secured the building known formerly as the Kirkland School, 40 Scott street. The ample testimony given as to the merit of the work at Gertrude House warrants the effort to secure this building permanently. With this end in view, by means of a generous gift, Gertrude House has been able to remodel the building to suit Gertrude House requirements, so that now, building, location and environment are ideal for the work. The building is rented with the option of buying. If the purchase can be made the House may be incorporated permanently, at rates within reach of the student with limited means.

While Gertrude House places its strongest emphasis upon the ethical side of home-making, it now offers a course of study for young women who do not wish to enter the profession of teaching, but who do wish to obtain some knowledge of the characteristic work of kindergarten training, as well as some practical education in the art of home-making.

Such subjects as the following are included in the course:

The Right Environment of Growing Children.

Training of Children Through Games, Nursery Plays, Stories, Songs and Playthings.

Study of Children's Instincts and Activities.

Clothing, Food and General Care of Young Children.

Household Management and Hygiene.

Principles of Art Applied to Household Decoration.

In addition to this the usual lines of professional kindergarten training are carried on by the Institute, including a class in the regular two years' course; a class for kindergartners who wish supplementary study, and a post-graduate normal course. The directors of this work during the eight years of its history have been Mrs. Mary B. Page, Miss Frances E. Newton, Mrs. Ethel Roe Lindgren, Miss Caroline C. Crouse, Miss Amalie Hofer.

An artist friend sends us the following:

What meaning has the old phrase to-day, "Rejoicing in his portion under the sun"? Is it not the divine right of every soul that's born, and that is most of all unforfeited by the children who are to some of us as the stars and running streams, singing of the Spring? And so we bear this eternal debt to the child for its power of goodness in the world—by its very helplessness and trust in the greatness of grown-up people bringing out all that may be divine in us—for contempt of a little child is a thing not to be borne.

To think of children at all in the great throbbing machine of London is to think of the vain attempts of a bird with clipped wings to rise and see the sky.—London Echo.

"Our highest Orpheus walked in Judea, eighteen hundred years ago: his sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and being of a true sphere-melody, still flows and sounds, though now with thousandfold accompaniments and rich symphonies through all our hearts, and modulates and divinely leads them.—Carlyle.

COLLEGE SETTLEMENTS ASSOCIATION.

STANDING COMMITTEE.

President: KATHARINE COMAN, Wellesley, Mass.

Vice President: HELEN CHADWICK RAND THAYER (Mrs. Lucius H. Thayer), Portsmouth, N. H.

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SETTLEMENTS.

New York City—95 Rivington Street.

Philadelphia—433 Christian Street.

Boston—91 Tyler Street (Denison House).

EDITED FOR THE ASSOCIATION BY
CAROLINE WILLIAMSON MONTGOMERY,
5548 Woodlawn Avenue, Chicago.

The thirteenth annual report of the College Settlements' Association, October 1, 1901, October 1, 1902, has just been received. Besides the usual lists of committees and reports of head workers and secretary, a partial report of the C. S. A. Fellow for 1901-02, Mary Buell Sayles on "An Investigation of Housing Conditions in Jersey City" has been published in full.

Roxbury House.

SARAH PERRY BROWNING, RESIDENT DIRECTOR.

Roxbury House, situated at the corner of Mall street and Dayton avenue, in that part of Boston known as Roxbury, is now in its third year of systematic work under its present management, and in its eighth if we include those years in which it was called Ben Adhem House and was under the direction of Mr. and Mrs. Ashton. In the summer of nineteen hundred it passed out of their management and came under the control of a corporate body called "The Roxbury House Association," which is composed of a president, five vice-presidents, a secretary, a treasurer and eight directors, all of whom are from the representative and leading families of Roxbury. They meet as a body once a month to consider the best methods of developing the settlement, of securing money for its continuance and of solving the many other problems that constantly arise.

Upon coming into office they engaged at once a resident director and a kindergartner who

are still holding the positions. At first they hoped to secure residents who were able to pay a small board and who were also enough interested in settlement growth to take charge of one or more classes or clubs, but they have met with disappointment in their efforts, and consequently the House has been hampered by the lack of residents who could devote any appreciable time to the work. Of course there is much to be said in favor of the workers coming from outside, as they will probably stay with their classes a longer time than the ordinary resident of a few weeks; they may also be more familiar with the habits and thoughts of their own city; but the best arrangement would be a combination of both kinds of workers, residents and non-residents.

But though small in its residential force, it has nearly fifty volunteer workers coming not only from Roxbury and Boston proper but also from Beverly, Brookline, Cambridge and Dorchester. Trained in different schools, and representing different nationalities and religious creeds, they have strengthened the work by the very variety of their thought and expression.

The House has not deemed it expedient to take active interest in the broad problems with which many settlements are struggling, such as the school questions and municipal affairs. These we shall take up later, as the House gets better acquainted with its constituency and with the needs of the neighborhood.

Instead we have contented ourselves with working out the problem of Roxbury House from the standpoint of the home; that is, we endeavor to give to those who come to us some of the advantages that people in better circumstances enjoy in their own homes. We have games and amusements to keep children off the streets, we have educational and industrial classes in almost every line for which any one has shown aptness, and we have entertainments and parties where our neighbors can meet together for social enjoyment, as they can not in their own cramped quarters. As we deal with hundreds instead of the usual number in a family we can not always study taste and needs as carefully as we might wish, though when one examines the variety of the opportunities that are open it would seem that every one might be satisfied.

The work of Roxbury House, as far as it can be scheduled, has included this year as last, apart from the regular kindergarten: sloyd; drawing and painting; singing; sewing, primary and advanced; darning and patching; embroidery; cooking, three classes, one for

children, one for young women, and one for mothers; millinery, crocheting, stenography, boys' dramatics, boys' gymnastics; current events; Shakespeare; lessons on piano, violin, and guitar; private tutoring in geometry, Latin, Greek, French, and German; also social clubs, clubs for reading and games, Saturday morning kindergarten, nursery hours, fortnightly mothers' meetings, and fortnightly neighborhood parties. In addition the following have been started this year: Classes in typewriting, cane seating, basket weaving, lace crocheting, shirtwaist making, fancy work of all kinds, and two social clubs for girls, one of which is also interested in doing Indian bead work. A debating society for young men has been organized, and a second class started in sloyd, the violin and the piano.

No group is more interested in its work than the twelve that constitute the millinery class, which is made up of women of all ages. The class has a leader, and also a professional milliner in charge of the work, for which the materials have been most generously supplied by friends of the House. The members of the class are allowed to buy at rummage sale prices any of the hats which they make.

Considerable work is carried on away from the House, though under its flag; the class in Chandler's stenography and in typewriting meeting at their headquarters on Columbus avenue, and the private tutoring being done usually at the home of the tutor.

The stamp saving work has flourished this year, though we have had in all only one hundred and forty-five depositors. We have finally succeeded in persuading a young man to transfer his account to a real bank. The amount of any single deposit ranges from one cent to a dollar and seventy-five cents; yet it frequently happens that the small depositors have the most in the end, the old story of the hare and the tortoise. For instance, two big boys were starting an account, one with two cents, one with seventy-five plus the announcement that he could bring more next time. The latter ran his account quickly up to a dollar and eighty cents, as quickly withdrew it, and has not been seen at bank hours since. The two-cent depositor slowly increased his savings, has constantly kept pegging away at it, and recently has brought money to deposit for a bigger brother.

In our library there are about seven hundred volumes, but as some are for reference, and many not of the popular stamp, and as our readers are of all ages, the selection is never

wide in any special line. The demands range from history through fiction to fairy tales. While one is asking for the "History of Tokio" another is waiting 'twixt hope and fear to learn if the latest copy of "Mother Goose" has arrived.

The fortnightly socials of Roxbury House are quite a prominent feature of the life and are very popular among its people, and for the very good reason that the entertainments are always good, sometimes excellent. For this many thanks are due to the praiseworthy zeal of those who have had the responsibility of the affairs. They have come from the various clubs and churches in town and from the schools and colleges.

But the best work of any settlement cannot be put into figures, nor is it written on the calendar. As I have looked into the faces of these children, I have been reminded of the legend of the king, who, in his zeal to perfect the Æolian harp, had the steep banks of the river near which his castle stood lined with masonry, and then had wires of the finest material and of greater weight than had ever been used for that purpose stretched across by the most skilled of workmen. You know how he waited, and how others waited for the music. And you know that the breezes failed to elicit a sound. And the storms failed, and the sunshine failed, until at last the place became known as the King's Folly. But had you heard that years after there swept through that valley a storm such as had never been in the memory of man, and that suddenly above the howling of the wind and the dash of the waters were heard strains of beautiful music, and lo! it was the King's Folly? Best of all, the wires once put in motion responded ever after to the slightest zephyr.

The wires we have been laying are invisible, and it may be that some have said, Nothing but folly; but who dare deny that sometime, somewhere in the battles of life, there will be sweeter music because of these months' labor at Roxbury House? The king builded better than he knew.

Denison House, Boston, has printed a compact little directory of clubs and classes, together with a brief history of the House.

The conferences of settlement workers in Boston on Friday mornings in February and March discussed the following topics:

February 6—Denison House, 93 Tyler street, "Settlement Ideals," Miss Vida D. Scudder.

February 13—South End House (at the South Bay Union, 640 Harrison avenue), "The Settlement and Municipal Government."

February 20—Hale House, 6 Garland street, "The Settlement and the Home."

February 27—Civic Service House, 112 Salem street, "The Settlement and Civic Education."

March 6—Elizabeth Peabody House, 87 Poplar street, "The Settlement and Industrial Education."

March 13—Epworth League House, 36 Hull street, "The Settlement and Public Health."

At the Social Science conferences in Boston at Denison House the Rev. Edward Everett Hale, D. D., gave the address in February, and in March Mr. John Graham Brooks spoke on "Problems Raised by the Recent Coal Strike," and the Rev. Edw. Cummings on the "Ethics of Trade Unionism."

On Tuesday, February 10th, the Roxbury "Women in Council" devoted an hour to four speakers who represented different houses or places of settlement work in Boston. Miss Mabel Gair Curtis spoke for the College Settlements' Association and for Denison House. The second speaker was Miss Brown, the head worker of Elizabeth Peabody House, who stated that the ideal of the residents was "home-making" and showed that the House was making a great fight for good citizenship. Mr. Whitman represented South End House with its three centers and the South Bay Union, whose work, especially along the lines of handicraft, he described in a most interesting manner. The fourth speaker was Miss Browning, of Roxbury House, who furnishes an article for THE COMMONS this month on the work of the settlement of which she is head resident.

Denison House.

The second of the series of Friday morning conferences of settlement residents was held at the new South End Club House—The South Bay Union—on February thirteenth. Mr. Robert A. Woods spoke on the Settlement in Relation to Municipal Affairs. He emphasized the need—for practical results—of securing the co-operation of political leaders of the district in striving for improved local conditions. The part of the settlement should be to see the need and to plan the work, then to let the local politician find out that it is for his interest to put the matter through and gain easy glory. The discussion which followed took the practical turn of considering actual accomplishments of settlements along the line of municipal reform.

The third conference at Hale House was addressed by Mrs. Lillian Betts, on The Settlement and the Home. She dwelt on the danger of letting the settlement become the means of breaking up the home. The frequent plan of beginning with the younger members of a family may too often result in causing them to look down on the things of home and to be uneasy or dissatisfied. Another opinion expressed by Mrs. Betts—that, after all, there was little indication that settlement work had, as yet, gone very deep in affecting the standards of life of the neighborhood, aroused a good deal of discussion.

At the fourth conference, held at the Civic Service House in the North End, Mr. Bloomfield and Mr. Davis spoke. Mr. Davis enlarged on the need of connecting the settlement vitally with the trades union movement. A great opportunity for this settlement lies in this direction, as the Civic Service House has shown. Not only should the settlement strive to become a sympathetic center of organized labor as it already exists in the district, but it should be active in the formation of new unions where they are needed and desirable.

ELIZABETH MAINWARING.

Resident Denison House.

Bishop Brent's Social Settlement.

FROM THE MANILA TIMES, OCT. 22, 1902.

Among the many agencies which have been suggested for the betterment and elevation of the Filipino, few would seem to commend themselves more than the institution which has just been started by Bishop Brent. While differences of opinion exist as to the advisability of proselyting and spreading religious instruction among the natives at this time, yet it would seem that no hint of objection can be raised to such a movement as the Social Settlement.

During a recent conversation with General Bell, that officer stated that one of the great stumbling-blocks in our efforts to promote the welfare of these people and prove to them not only the goodness but also the cordial sincerity of our intentions, is the lack of harmony which exists between us socially. We are in, but not of, the Philippines. And so long as we give these people only of the precepts and principles of our civilization, and not of its life—that is, so long as we meet them only on matters of business and do not mingle with them on other than formal occasions—a true spirit of harmony and a community of interest can never exist.

The Social Settlement, as we understand it, will endeavor to inculcate in the lower class of Filipinos not only the externals and outward expressions of our civilization, but also its real and inherent characteristics. As our news columns put it: "A group of people who will live among people of different and inferior class and share their hardships with them, will be taken into the home, the object being the social, mental, and moral elevation of the less favored element." That such a mission must prove most helpful and productive of practical and paying results would seem to need no assertion.

Among the detailed features of the scheme, one which appears to us most commendable is the provision of a dispensary for free treatment of the poor. In some measure this feature anticipates a plea which we had intended making for institutions of this kind in Manila. Just recently a case came to our notice where a Filipino boy had suffered for one whole year from an injury to the eye which impaired the sight and rendered him unable to work. When asked why he did not seek medical treatment the characteristic reply was made: "Mucho pobre." The American who interested himself in the case had the boy taken to the Civil Hospital. It was there stated that while the hospital was not intended for such cases, yet patients who were poor and deserving and could not be treated elsewhere, were never turned away.

The only hospital, it seems, where free dispensary treatment such as we know in the states, is given, is the San Juan de Dios; but even its service is not generally made use of by poor Filipinos.

What would seem to be needed is a number of dispensaries scattered throughout the city and maintained at the city's expense—places where, during certain hours of the day, poor natives may be treated gratuitously.

"I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."—Lincoln.

"Let us have faith that right makes might; and in that faith, let us to the end dare to do our duty as we understand it."—Lincoln.

"That we have resolved that * * * this nation, under God, shall have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth."—Lincoln.

Chicago Settlements Against the Dance Halls.

Chicago Commons is glad to line up with Northwestern University Settlement and Hull House, the great St. Stanislaus Polish Roman Catholic Church and the moral sentiment of the West Side, under the lead of Alderman Smulski of our own ward, for the suppression of the saloon dance halls. In "The Neighbor," for February, published by the Northwestern University Settlement, Alderman Smulski thus gives his reasons for introducing his ordinance to the City Council:

"My reasons for introducing this resolution are the following: There are a number of saloons in this city that make the practice of holding dances in halls (if they may be so called) in rear of their saloons, or in basements under the saloons. Usually these dances are held on Saturday nights, and they are held merely for the purpose of attracting young boys and girls, who otherwise would not be permitted by their parents or their elders to attend any such functions. These dances are never attended by older persons, and are run by the saloonkeeper under the guise of raffles.

"In my estimation, these dances work a great deal of harm to the young people of Chicago, especially in districts populated by the working class, where the young boys and girls are anxious to have some recreation or entertainment, and easily fall in the trap of unscrupulous men, who, for the purpose of personal gain, use their saloon and dance hall as a means of making money, caring little as to what influences these dances have upon the morality of the young people who attend the same.

"I have frequently heard young people returning from these saloon dances, at all hours of the morning, especially Sunday mornings, usually in a state of intoxication, and it is a demand in the interest of decency and good order that the Council should pass such an ordinance. The saloon dance hall offers increased facilities for the young people of our city to be debauched and degraded. Some of these dance halls are merely adjuncts to the saloon and are maintained and managed for the purpose of making money. The efforts of all well-meaning and decent citizens should be united in demanding that some similar action be taken by the Council, and thereby add one step towards the redemption of our city from the gradual down-grade in the moral decline of our young generation."

In summarizing the situation about Hull House, Miss Julia C. Lathrop concludes:

"It is certainly desirable to protect social gatherings in any part of the city from the necessity for patronizing a bar; but at present a suppression of resorts 'run for the good of the bar,' and the typical wide-open Sunday afternoon dances, would doubtless contribute more to sobriety and decorum than any general measure forbidding a bar in connection with halls where dances are given. It is to be feared that such a measure would as yet seem only a mysterious and unreasonable interference with personal freedom to most of those who would be affected by it."

In an interview, Father Spetz of St. Stanislaus Church, which has 30,000 communicants and is said to have the largest parish in the world, is reported as saying:

"The hall with its separate buffet, away from the saloon proper is an improvement of the older form of halls; a few still survive, and their influence is distinctly and entirely bad. The saloonkeeper gets his profits from the sale of liquor, and so he wants to sell liquor as fast as possible."

St. Stanislaus Parish plans are on foot to organize a joint stock company to put up an office building with dance and lodge halls in it, the building to be under competent management, which should lease the halls only to respectable organizations, the hours also to be regulated. These halls would be primarily for the use of the numerous organizations of St. Stanislaus Church, which often give dances, etc., and are compelled to use the other halls in the district. In addition to these, Father Spetz felt convinced that there would be a large number of reputable societies ready and willing to patronize such an establishment.

By the kind permission of *The Neighbor*, we reprint what the Warden of Chicago Commons contributed to its columns on the situation in its ward:

If it were left to the vote of all the residents of the Seventeenth Ward over twenty-one years of age to decide whether the dance halls should be closed, they would be promptly shut up by an overwhelming majority, and never reopened with the consent of the adult population.

Why do we think so? Well, here is one reason. About seven years ago, when the men of the old Seventeenth Ward got together for the first time on a non-partisan and non-sectarian basis, the very first thing they did was to close the "Trocadero," the infamous saloon dance hall on Milwaukee avenue near Halsted, by demanding that the police enforce the law against it. This led to closing all the resorts

of the same character in the eastern half of the ward for several years.

This is what the people did when they had the chance. Why would they do it again?

One reason is that such dance halls depreciate property all around them. They are such a public nuisance that people who have self-respect and want to have a quiet home in a decent neighborhood will not live near the noisy place that draws disreputable people from far and wide. So landlords soon find out that they either cannot rent their tenements, or must take into them a less reliable class of tenants, if indeed they must not rent them for immoral purposes or let them stand vacant.

Up on Ashland avenue a whole block of stone-front houses stands deserted and in ruins, because years ago a few tenants of immoral character were admitted to one or more of the houses. For years that block has stood as a warning of what will happen to other house owners if they do not safeguard the reputation of their property and its neighborhood.

Another reason is that these dance halls demoralize the young. Parents know and dread this. No mother or father who has self-respect, and also love for a child, wishes a boy or girl to go to them, or to be tempted to. It is safe to say that few children are found in them with their parents' knowledge and consent if they have fathers and mothers worthy of respect. Some parents may not know what goes on in them. Others weakly let a child be led into temptation, and then, when it is too late, wake up to their own fatal mistake. Still others, who have lost control of their children, vainly forbid and protest, and hopelessly suffer with their wayward son or daughter the long-drawn-out misery that is almost sure to follow. This is especially true of many foreign families whose children were dutiful and pure in their own fatherland, but cannot resist the temptations and break-up of habits that come with their immigration to the new country. Many a mother or father, with tears in their eyes and sobs in their voices, have said to me, "My children minded me and were all right in the old country, but here I can do nothing with them. Can't you help me?"

Well, the whole community could, and should, help every family, and itself too, in the passage and enforcement of laws closing such death-traps as these dance halls are.

Let an eye-witness show us how bad they are:

"At a masquerade ball I have seen over 200 dancing on the floor at once. The balcony and sides of the hall were crowded with spectators.

There is in one of the halls a bar not only on the first floor but just in the rear of the dance hall. Tables for serving beer are placed all along the sides of the floor. There is no attempt at modesty on the part of many. Girls sit in men's laps and men in girls' laps. The prostitute is among the number. You cannot enter the hall without seeing her drinking and smoking in the saloon proper.

"The masquerade balls are probably the most glaring in vice. At least this has been my observation. I have seen not less than 1,000 people at these dances. Dancing does not begin until about 12 o'clock Saturday night. It is broken only by the breaking of day. At the masquerade I have seen old men and women, young boys and girls and little children as young as eight years, dancing in the same great push.

"At the highest class of these balls I even saw the only man in 'full dress' on the floor, in less than two minutes after being introduced to a young woman, kiss her, very much to the disgust of the woman.

"As the night rolls on, drunken men and women have to be carried home."

Fortunately we have such an inspector of police at our station that the people of our ward have only to make their will known in order to have it carried out within the limits and to the letter of the law.

There is less excuse than ever for tolerating such public nuisances. When at social settlements and under the auspices of reputable clubs, opportunity for dancing may be afforded without the surroundings and temptations that promote drunkenness and sexual debauchery, not only among the vicious and criminal but among the young and unwary.

"Remember now and always that life is no idle dream, but a solemn reality based upon eternity, and encompassed by eternity. Find out your task; stand to it; 'the night cometh when no man can work.'"

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GRAHAM TAYLOR, . . . Editor

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A Year

EDITORIAL.

The newspaper report we give on our first page of Prof. John H. Gray's conversational discussion of evils and remedies inherent in our industrial situation, though not in the form in which he would have written it, is none the less true to his incisive insight, broad outlook, and fearless fidelity to facts. He, as we, could say much more of the abuse and irresponsibility of trades unionism which employers justly complain of, but one cannot say everything at once. Yet the facts he states need to stand out by themselves just as bold and hard as they are. For only thus will many learn that they exist and be prepared to reckon with them as we all must. The article distributing the responsibility for limiting the manufacturing output in England which supplements Prof. Gray's discussion, comes from the entirely independent and uniquely advantageous viewpoint of another expert observer of economic conditions.

Shall the Settlements Merge into School Extension?

The question whether the settlements would not enlarge their sphere of influence, and, at the same time, economize pecuniary and personal resource by merging their life and effort in the social extension of the public school is raised in the following letter. The fact that it comes from the esteemed leader of the Chicago Society for Ethical Culture, who has long been identified with our settlements and is one of their warmest advocates and best friends, gives great emphasis to the inquiry he so pointedly makes:

"To the Editor of The Commons.

Dear Sir: In view of the possibilities of what is known as the school extension movement, is it not proper that settlement workers should reconsider the question of the function of settlements? Will you and the readers of The Commons consider and answer such questions as the following?

Cannot all the class and club work now being done in settlements be transferred to the schools? If so, what specific work remains for the settlements? Instead of building up settlements, should not the effort be to enlarge the scope of work of the public schools? If the classes and clubs are transferred to the schools, should the leaders be salaried just as the regular teachers are now, or should they be volunteer, as most of the workers in settlements now are? All this does not affect the desirability of having men and women of education and means, or of education without means, take up residence among the poor and identify themselves as neighbors and friends and citizens with the neighborhood; but is there any call for an institution, or any justification for calling on the public to support it, save as support may be necessary for the persons of education without means referred to? I am by no means clear about these questions and make them as colorless as possible.

The question is a practical one for us of the Ethical Society, since the building in which Henry Booth House has been housed is to be torn down incident to the plan for a small city park for which the House has been working and which is to take in its site. We must soon decide what sort of a building we shall put up. The settlement has led in school extension efforts in our ward. As our problem is that of all settlements so far as they have not invested extensively in brick and mortar, I venture to hope that a general exchange of views will be given in the columns of your paper, to which settlement workers owe so much.

Sincerely yours,

WILLIAM M. SALTER."

In opening the discussion of Mr. Salter's query, which we hope may be followed up in successive numbers by representative settlement workers, let us admit first of all that it is a fair question that he raises. To be true to their motive and record settlements, more than any other organized effort, should be capable of squarely and dispassionately facing an issue involving their own existence. The "instinct of self-preservation," however legitimately it may be "Heaven's first law" of other life, is so far conspicuous by its absence from all settlements worthy of the name. They are singularly free from institutional self-consciousness. They have not lived unto themselves or existed for their own sake. Most of them have been so poor and have exacted such service that they have offered small temptations to the self-seeking spirit. Those of them

which have more prestige and attractive building equipment have in such large part depended upon the gratuitous service of volunteer residents that place-keeping has had very little, if any, influence upon the free development of the work.

Settlements have found it one of their chief functions, moreover, to risk the initiative and experimentation which lead other agencies to adopt and carry on what they demonstrate to be needed or desirable. Nothing that the municipality can be induced to take up have they been reluctant to give up. Libraries, baths, playgrounds, vacation schools, work for truants and juvenile delinquents, district nursing, and many other such extensions of public or private social activity have thus been made possible by settlements. With the schools of their districts, if not with the boards of education of their cities, most of them have maintained particularly close and helpful co-operative relations. Not only have they been allied with their regular and vacation-school work, but especially with the extension of their privileges and the use of their buildings to the life of the whole community. Are the settlements thus losing their lives to find them in the larger sphere of neighborhood influence which could be made to center at the public-school building? If it were only a question of sacrificing their life to save school extension, they would promptly and unanimously do it. But it may be doubted whether the movement for school extension might not lose much of its inspiration and support if it lost the outside help which it has all along had from the settlements as its principal allies and promoters.

The larger question remains whether the settlements have not social functions that far transcend either their own neighborhood work or even the far larger scope for local influence which public-school centers might command. It is well worth while for the settlements to take this occasion to bring their life and work to this self-exacting test of their *raison d'être*. The Commons will welcome contributions to the frankest discussion of the settlements' right to be and room to work as affected by public-school extension or any other change in the conditions of life and service.

"Many free countries have lost their liberty, and ours may lose hers; but if she shall, be it my proudest plume, not that I was the last to desert, but that I never deserted her."—Lincoln.

Business Basis for "The Commons."

This journal now begins the eighth year of its service. It was started without capital and according to its introductory word "without promise for the future, except in the statement of our desire that it shall be helpful in explaining to those whom it may concern the motive and the progress of social settlements in general and of Chicago Commons in particular." It was aimed still more broadly "to present a view of work for the humanizing and uplifting of social conditions in the river wards and other industrial sections of Chicago and other cities." Published not for profit and always far below cost, the subscription price for the first year was placed at the nominal sum of twenty-five cents, to make sure that the paper might "reach the hands of those having sympathy with their fellowmen of every class and condition, and especially of every person who stands ready to help in the effort toward the betterment of the conditions of our common human life." Obligated by the increasing interest to double the number of pages, we raised the subscription price to fifty cents when we began our second year "with a good deal of regret and no little embarrassment."

The Chicago Commons settlement has thus for these seven years not only gratuitously contributed all the labor of editing and making up the paper, but also has borne most of the expense of publishing it. Until recently there has been little hope of securing regular lines of advertising, because our paid subscription list is so widely scattered over the whole country, yet it has steadily grown until our average circulation, including complimentary copies, numbers 4,500 per month. The low subscription price is also said to stand in the way of the kind of advertising open to us.

Meanwhile The Commons has become less and less the organ of this one settlement and more and more the representative of every other one, and of the whole settlement movement. Since the Association of Neighborhood Workers and the College Settlements Association opened their departments under their own editors, this paper has still more exclusively served the interests of others and of the whole social-service cause. The references to the Chicago Commons settlement have been restricted to the minimum, consistent with the fact that these columns have all along been its only medium of communication with its supporting constituency which is scattered over many states.

The time has now come when we can reduce this use of the paper usually to a single page, which may be conceded by all to be more than offset by the general editorial labor and financial responsibility wholly borne by Chicago Commons. It seems only fair to this settlement and true to the growing interests which The Commons serves, to put this publication upon a business basis. This can be done only in two ways, by securing advertising or by increasing the number and price of subscriptions, perhaps only by both. For only by increasing the subscription price can we meet the slowly decreasing deficit and provide for a business management that will secure both advertisers and subscribers. By our growing constituency in the east we are urged to raise the subscription price to \$1.00 a year. If accompanied by special announcements of the enlargement and improvement of the paper, the price may safely be raised upon all subscriptions beginning with the January number.

We cordially invite correspondence from our readers and all interested in the service and perpetuity of The Commons that we may have their frankest and freest suggestions regarding the conduct and the prospects of the journal, which may and should represent the entire settlement movement as no other publication has as good an opportunity to do.

Our Second May Festival.

On the eighth and ninth of May we are to repeat the May Festival, which was so successfully inaugurated last spring. The interest awakened by this opportunity to see some results of the winter's work and to gain a glimpse into the actual social life of the house was as marked among our neighbors as among our outside friends. Our next issue will be published in time to give due notice of the many interesting things in store for that occasion. Meanwhile we serve this requisition on all our friends within reach for some share of their time on Friday and Saturday afternoons and evenings, May 8th and 9th.

FORTH-GOINGS.

The warden has responded to frequent calls of late to speak to influential groups of employers and representatives of commercial interests upon the ever-pressing question of adjusting the strained relation with their employees. Before the co-operative class at the First Congregational Church in Evanston he spoke to the question, "Are labor unions as at present constituted worthy of the support of Christian people?" With the Chicago Bankers' Club he discussed, "A Clearing House for the

Industrial Situation." In the Merchants' Club symposium on "Things Chicago May be Proud of," he treated the "Hopeful Aspects in Our Industrial Life." At a banquet of leading manufacturers, business and professional men, in Milwaukee, Wis., he spoke and was questioned on industrial conciliation and arbitration, and how the settlements can contribute to their success.

P. S. A.

Our Pleasant Sunday Afternoons, which closed with last month, have had their most successful season, thanks to the large number of public-spirited musicians, readers, artists and speakers. The programs have been more varied and of a higher quality than ever. The neighborhood audiences, in the attendance of large numbers of adults and whole family circles, as well as in the keen enjoyment shown by all, proved how truly each occasion was appreciated and how large a place the Pleasant Sunday Afternoons filled in the laboring life all about us.

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